THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Hear, O heavens, and give ear O earth: For the Lord hath spoken.*"—ISAIAH i, 2.

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DISCOURSE

DELIVERED BY APOSTLE LORENZO SNOW IN THE TABERNACLE AT BRIGHAM CITY, MARCH 6, 1887.

(*Reported by John Burroughs.*)

If the congregation will try to be as quiet as possible, I will endeavor to make my voice reach to the extreme portions of the room, otherwise I may not be successful in doing so.

My Brethren and Sisters,—I have not language to express the feelings of gratitude that I experience this afternoon, in having this opportunity to speak to you a short time after such a lengthy absence, especially in consideration of the circumstances connected with that absence, and which, of course, you are all well acquainted with. I would also ask a favor of the Latter-day Saints who are within the sound of my voice, that they will exercise faith, and that I may have the aid of your prayers, that I may be enabled to speak such things this afternoon that will be right and proper to be said.

I have been engaged in promulgating the principles of the Gospel for the past fifty years, and I have received for myself a perfect testimony that this is the power of God unto salvation. I have testified of these things and carried the Gospel to a great many nations of the earth; through various portions of the United States, over Europe, through England, Scotland, Wales, Ireland, France, Italy, Switzerland, Germany, also through various portions of Palestine and Jerusalem. I have carried these principles, which I have espoused, and for which I have been incarcerated during the past eleven months in a narrow place south-east of Salt Lake City. Well, before I ventured to go forth upon that mission, I felt to question myself in regard to the knowledge that I possessed of the truth of these principles, that I might be able to exercise my influence with the people with whom I might mingle while proclaiming these principles, that they might receive them also.

First, I thought it would be necessary that I should become perfectly acquainted with, and know for a cer-

tainty in reference to the truth of these principles which I profess and preached to the world. I found in the first place in considering these principles that had been presented to me as having come direct from the presence of the Lord, and in comparing them with that Gospel which was preached in former periods of time, I found, after studying and examining the Scriptures, especially the New Testament, that in every respect these principles and doctrines were in accordance with them. And I had reasons to believe that the same effects would follow one as the other; the same effects so far as the advantages that would follow obedience to them.

The same difficulties and obstacles that were encountered formerly; the same persecutions and experiences would have to be met and overcome, and I was perfectly aware of these facts; and inasmuch as my salvation in the future was concerned, as well as the salvation of thousands and tens of thousands, probably, to whom I might have the opportunity to present these principles, it was absolutely necessary that I should, in the first place, have a perfect knowledge for myself that they were true, and not depend alone on comparing them with those contained in the history of the labors of the apostles in days of old. I felt that I should not depend upon this alone, but that I should obtain from the Almighty a perfect knowledge that could not be disputed; a knowledge that could not be disputed so far as the nature and character of these principles were concerned, and I expected that, should I receive a knowledge of the principles, to know that they were true, I would have to endure the same afflictions as those people who embraced the same principles in former times. Having become convinced by reasoning, and by listening to the testimony of others who had received these principles, I became satisfied that it was my duty to experiment upon these principles, that I might be able to test the results. This I, consequently did, and there followed the same testimony and the same experiences, so far as the knowledge of the divinity of these principles was concerned, as followed obedience to this Gospel as proclaimed by the apostles in former times. And this knowledge could not be disputed. It was not only acknowledged intellectually, but the inspiration of the Holy Ghost imparted to me a knowledge as physically and as demonstrative as that physical ordinance when I was immersed in the waters of baptism; that as I had passed through the atmosphere into the element of water, so my experience, knowledge and testimony was full and complete, so complete, indeed, that from that day till the present moment, through all of the vicisitudes of life through which I have passed, I have no more doubted the truth of these principles than I do now that I behold this audience, and I never can doubt it. As long as memory continues and reason shall assert its throne, I never can permit the powerful testimony and knowledge that was communicated to me to remain silent. It was revealed to me. The heavens were opened over my head, and the power of God and the life of the Holy Ghost descended and elevated my whole being, and gave me the most perfect knowledge that Jesus was the Son of God. It was not the result simply of opinion or belief, as is the case in many other things, but it was a knowledge far beyond that of belief or opinion. I knew that God had sent His angels and restored the fullness of the Gospel as taught in ancient times; that He sent angels to authorize Joseph Smith, and gave him authority to administer in the ordinances of the Gospel, and to promise the Holy Ghost to all who would be obedient. Well, after a time, I received authority to go forth and carry these glad tidings to the world. In this I was honest. I was not a preacher. I was not raised to that employment, and I had never intended to be a preacher, and it was nothing but a perfect knowledge that it was my duty to do so, that I was willing to go forth upon this business—a knowledge that my salvation depended upon my going forth and proclaiming these glad tidings to the world, and I went, and could testify to every man and woman in any nation or community wherever I traveled, that I was authorized to

preach the Gospel and administer in its ordinances, which pertain to a knowledge of eternal life, a knowledge of time and eternity, and thus establish the divine authenticity of my mission.

I have done this for the last fifty years, and it was because of this that I was incarcerated in the Utah Penitentiary without cause. There was no cause for it, there was no reason for it, and the Supreme Court, the highest tribunal in the United States has so proclaimed to the world, and the news has gone forth to all the nations of the earth, even to the ends of the earth, that the greater portion at least of my imprisonment in the United States Penitentiary was illegal. If the Supreme Court of the United States had been willing to investigate my case when it was presented to them last, they would have pronounced the whole of my incarceration and imprisonment as being illegal. But they did not wish to assume that responsibility; therefore they concluded that they would affirm that they had no jurisdiction of the case, and by this means they got rid of a responsibility which they did not wish to assume. Well, now I can say as the Apostle Paul said on a certain occasion, "Who can separate us from the love of Christ? Can tribulations, or distresses, or persecutions, or famine, or fire, or the sword? For in all these things we are more than recompensed through the love of Christ. And though we are counted as sheep for the slaughter, yet are we persuaded that neither death, nor life, nor powers, nor principalities, nor things present, nor things to come, can separate us from the love of God which is in Christ Jesus our Lord." This I can say; this is what all of us ought to be able to say; and I know that there are thousands and tens of thousands who can say this, and they can say with the Apostle Paul, that neither tribulation nor imprisonment can separate us from that hope which we entertain of dwelling in the presence of God in the eternal worlds. Brethren and sisters, you and I have received light and intelligence, and we know whereof we speak; we know that these principles that we have espoused are true. We know that if we are faithful, and if we do not shrink from under the various trials and afflictions that may arise, that our salvation is secure. We know there is a place in yonder worlds for every man and woman who prove faithful to their covenants. We have the testimony of the Holy Spirit that we received after being baptized; it dwells in our hearts and strengthens our love for these principles.

While I was in yonder Penitentiary I felt calm and cool, and that all was right, and that I was performing a greater labor there than I could have accomplished in any other direction. I have never been more actively engaged at any time in my life than I was while in the Penitentiary, and I have accomplished that which I could not have reached under any other circumstances. And I labored faithfully, and I believe God has accepted my labors. Whilst I was underground that we hear of sometimes, I was not idle, but tried to accomplish a good work to assist in furthering the interests of the cause of God upon the earth, and this is what I ask my Father in yonder worlds, that my circumstances ever may be such that I can perform His work and labor as an active agent in His hands to accomplish His purposes on the earth. I felt thus while in the Penitentiary with the rest of our brethren who were in there to the number of probably eighty or more. Well, while I was in there Governor West called upon me and we had some very interesting conversations, but I did not see exactly as he did, and he did not see exactly as I did on many points. Once he came there with a proposition which you have all doubtless read, and to which not one of us saw fit to say "yes," and accordingly we had to stay there; but when my case was decided by the Supreme Court of the United States at Washington, a great many of us came out, and all of our people at Detroit, Michigan, are released, and I think probably this decision will release all of our people who are imprisoned or are under indictment for more than one count, and as I said some six years ago at a General Conference at Salt Lake City. It is on record, I said then, that Uncle Sam is not such a

bad uncle as some may imagine; he has done some very good things, and others that were not so good, and we might say, perhaps, as Job said on a certain occasion: "The Lord giveth and the Lord taketh away." Well, Uncle Sam has given us a great many good things at various times, and has been quite generous; and now, if he takes away the most of our rights and privileges, we can say, "Uncle Sam gives and he takes away." And we will not curse him, either, as the wife of Job endeavored to persuade him to curse God and die. I do not propose to curse the United States because they have taken away from us a good many of our rights. We will live and enjoy ourselves. It will not make any difference to the Gospel nor its principles. The pathway to celestial glory is still open for every one, just the same as it was before they took away our rights. I feel to look on the best side of the question. We have prospects before us of dwelling in the presence of God. While I was confined in the Penitentiary I could look forward and see that the cars were still traveling; I could see I was traveling nearer towards the presence of God every day. Now, for instance, if you are on a moving train of cars, as long as you sit still and occupy your seat that train will take you to the point you wish to go; but if you step off the cars it will be dangerous, and it may be a long time before another train will come along. It is the same with us—if we are living right, doing our work, we are going along, and if we are keeping our covenants, we are doing the work of God and accomplishing His purposes, and we will be prepared for the time when Jesus the Son of God will come in honor and glory, and will confer upon all those who prove faithful all the blessings that they anticipate, and a thousand times more.

(Apostle Snow then gave a detailed account of life in the Penitentiary, and of the many interesting interviews he had with many prominent and influential men of the nation. Also spoke in very complimentary terms of Governor West, Marshal Dyer, and the wardens of the Penitentiary).

Well, now, brethren and sisters, there are some things that you and I ought to think about. The time is come when it behooves every man and every woman to know for themselves in relation to the foundation on which they stand. We should all strive to get a little nearer to the Lord. It is necessary for us to advance a little and obtain a full knowledge of those things which we should more fully understand. It is the privilege of every Latter-day Saint, although they may not know what may occur in five or ten years hence. It is the duty of all Latter-day Saints to know how to conduct themselves properly every day, and to do nothing that hereafter they will wish they had not taken that step; and they should act wisely in every position in which they may be placed. As Latter-day Saints, we have the opportunity to attain to positions of honor, and I might say that we have the opportunity to crown our lives with honor and glory if we will embrace that opportunity. But if we do not observe to perform these necessary duties, we shall come short of that glory in the kingdom of God. Latter-day Saints possessing the highest abilities have fallen. I could refer to many in the days of Kirtland, and right along till the present time, where persons have been blessed with great abilities, and have accomplished a great deal for the cause of God; but when trials and obstacles arose in their path, they failed to perform their duties, and turned away and became apostates to the Church, and all their past labors amounted to nothing. I wish to say to the Latter-day Saints here in Brigham City, that I wish to have the opportunity to shake hands with you in the kingdom of God—I wish to have the opportunity to behold your faces. We hope to have this privilege, and we should be more diligent to seek after the things of God and for His blessings. Whatever may be your trouble, or whatever may occur, I do not pretend to know, nor do I think I would wish to know; but we should all be prepared, there is very little necessity for worry. The Gospel that we have received from the beginning is a Gospel of persecution and a Gospel of sacrifices.

It is a Gospel and work that requires the utmost diligence in order that we may receive that power, that faith, and that intelligence from the Almighty to such an extent that we may be fully prepared to cope with all the difficulties that may beset our path. It is the duty of every Latter-day Saint to understand these things at the present time.

I understand there is to be an election here to-morrow. I have nothing to say in regard to this matter. Every man and every woman should do that which seems right in his or her sight in this matter as well as in any other. I have no feelings against those who are not of us. I have no ill feelings towards them, because I know they are the children of God. I know the world is naturally prejudiced against us. Still, if we go and sit down and talk with them, we find that their prejudice gives way, and that they have hearts after all. I say this because I know that when people pinch us we are very apt to pinch them back, and to have feelings against them. Our mission is to save the world, and those whom we cannot save now, we will have to save in time to come. We are children of God, and we have the priesthood of God. Peter, James and John came down from heaven and ordained men to preach the Gospel; we have that priesthood, and we must expect to suffer more or less as Jesus suffered. It is impossible for us to work out our salvation and accomplish the purposes of God without trials or without sacrifices. It was for this same cause that the Saints in ancient times suffered the spoiling of their goods, etc. We understand that those who are not of us do not understand these things; they do not know that God has spoken from heaven, and that He has appeared and manifested Himself to men who are now living. I wish to speak a few words in regard to this matter. The Jews were deceived anciently in regard to the person of Jesus Christ. Jesus Christ first appeared as a babe in Bethlehem, and as He grew up and moved along the circumstances of His life were very peculiar, and could not be understood by the Jewish nation, and so they were deceived in regard to Him; and when He told them that they should be broken up as a nation and scattered, they could not comprehend it, and would not believe it until they met the things that Jesus had predicted, and they were scattered among every nation of the earth. It is just the same now; the people will not receive Jesus Christ.

There were two men in the Temple at Kirtland who saw Him. They were sitting side by side, as my brethren are sitting here on this stand, and the Son of God appeared to them, He who was slain by the Jews, and they said, "the vail was taken away from our mind's eye, and our understandings were opened, and we saw the Lord standing on the breastwork of the pulpit before us." I have preached from that pulpit many times. Under His feet was pure gold. His countenance shone above the brightness of the sun. His voice was as the sound of rushing great waters. It was the voice of Jehovah, saying, "I am the first and the last. I am He that liveth. I am He who was slain. I am your advocate with the Father. Behold, your sins are forgiven you. You are clean before me; therefore lift up your heads and rejoice. You have built this house to my name. I will accept this house, and I will pour out my Spirit upon those who keep my commandments, and I will not suffer this holy house to be polluted." This was the voice of the same individual that the Jews rejected, and He was seen there. Now I know that these things are things that are true as God is true. But the nations of the earth are not aware of it, that Jesus, the Son of God, has come and appeared to men, and clothed them with authority to preach the Gospel and to promise the Holy Ghost to all who will believe and obey these principles, and should receive a knowledge that these principles are true, and that this is why we are willing to suffer the spoiling of our goods; and we know that tribulations, Penitentiary, nor any other thing, can separate us from that knowledge that we have received. So say the Elders who are in the Penitentiary to-day. So say I, and I say to the Latter-day Saints, if any of you are sleepy, read

the words of the Savior spoken when He was upon the earth in regard to the ten virgins, five of whom were wise, and took oil in their lamps, and when the Bridegroom came there was only one-half prepared to go out to meet Him. Do not let it be so with us as Latter-day Saints. Let us try to be true to the everlasting covenants that we have made and be true to God. God bless the Latter-day Saints and pour out His Spirit upon you. May you be faithful to your God, faithful to your families, and conduct yourselves with prudence in all things, and labor for the interests of the kingdom of God, and that we may not be among the foolish virgins, but be found worthy to be amongst those who will be crowned as kings and queens and reign throughout eternity. I ask God to bless the President of this Stake and his Counselors, also the Seventies, High Priests, Elders, Priests, Teachers and Deacons. God bless the Latter-Saints, in your houses, in your flocks and herds, and above all, to bless you with wisdom, that you may act wisely under all circumstances that may beset your path. Amen.

UTAH NEWS.

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(Summarized from Territorial Papers.)

Mrs. Wm. H. Hooper, widow of the late Captain Hooper, died in Salt Lake City on Tuesday, March 22, 1887.

The county and city officials of Logan, Cache County, have taken the oath provided for in the Edmunds-Tucker law.

A movement is on foot to organize a company in Logan for the purpose of engaging in mining in the Snake River country.

W. D. Hendricks, Esq., one of the heavy stock owners in the Deseret Mills, has bought out the other parties, and intends making some improvements in the near future.

On the evening of March 17, 1887, at Salt Lake City, a number of the friends of Mrs. Elizabeth H. Goddard assembled at her residence to celebrate her seventieth birthday.

There is a Holstein heifer in Plain City, owned by William Skeen, which is not yet three years old, but she has had two fine calves, worth $500, and her owner says that she gives enough milk every week to drown an ordinary cow.

Seventeen missionaries left Salt Lake for the Eastern and Southern States on the 29th of March, going *via* the Utah Central and D. & R. G. Railway. Inimical legislation don't appear to put any check upon the labors of the "Mormon" Elders.

While Congress has been forced by the popular cry to legislate against the teaching of religion in the public schools of Utah, in every other part of the country thinking people are giving the state solemn warning that, unless moral and religious training is speedily engrafted upon popular education, dire consequences must ensue.

"Clark, Eldredge & Co." is the title of a new corporation, the articles of incorporation of which have been filed in Salt Lake City. The company will carry on a general mercantile business in the capital, and the amount of apital stock is $100,000, divided into 1,000 shares of $100 each. The five

directors for the first year are H. S. Eldredge, John Sharp, Nelson A. Empey, L. S. Hills and James Sharp. H. S. Eldredge is president, and John Sharp is vice-president and secretary.

An amusing instance of the incongruities of the English language was brought to light in the Deaf Mute Institute the other day, says the Salt Lake *Herald*. The subject of prefixes came up before the class, and after the difference between the verbs "like" and "dislike" was explained, one of the pupils innocently made the truthful remark: "Boys play, but girls display." In this case the boy supposed "display" signified a disinclination to play, and unwittingly made a palpable hit.

The San Francisco *Chronicle*, in a dispatch from Benson, Arizona, March 20th, says: "Eli Whipple has just arrived with a train of Mormon emigrants on their pilgrimage to Chihuahua, Mexico, where a colony has been instituted under the direction of Apostle Erastus Snow. The location of the new colony is to the north of Casas Grandes, Mexico, which town will be their present post-office. They have been granted large bodies of land, and will undoubtedly convert the same into a flourishing garden in the course of time.

Wednesday, March 23, 1887, Deputies Steel and Whetstone, and Mr. Thomas, were visiting the settlements south of Logan, when they arrested a young man named George Olson, of Millville, on a charge of obstructing the officers, as they supposed he had been warning polygamists. He was taken before Commissionar Goodwin, at Logan, where he pled guilty. He was placed under bonds of $500, which were signed by John King and Abel Garr. Whetstone, Steel and Thomas were in Hyrum the same day, and searched a number of houses where they supposed persons lived who had violated the Edmunds law, but made no arrests.

It is said that if Ogden's population continues to increase, more houses must be built to accommodate tenants. There is not a day but from one to five persons are turned away by real estate agents without having their wants in the line of houses supplied. Brick and woodwork on the Kay-Grix building is being pushed rapidly ahead. Work on the Smuin & Thomas place is nearing the point where the rock work will begin. The Eccles building and Z. C. M. I. archway are being pushed to completion, and several residences are being built. On the whole it is likely that Ogden's building boom of this year will far exceed that of the past.

The Salt Lake *Herald* of March 19th, says: "By a communication from a gentleman in New York, dated the 19th inst., we learn that Fred. Clawson, of this city, son of Gen. H. B. Clawson, was one of fifty who graduated at the New York College of Dentistry. The young gentleman is well and favorably known in this community, and his friends will unite in congratulations upon his successful termination to his studies, which have extended over a period of two years. Mr. Clawson, in consequence of his close application became, without intending to do so, a competitor for the gold medal, and it is reported that the competition between him and the young gentleman who finally captured it was so close, that the board of examiners were for a time in doubt as to whom the trophy belonged. As it was, the Utah boy received "honorable mention."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 18, 1887.

WHO ARE THE ELECT

It is generally conceeded that there is a portion of the human family who are the elect. But what are we to understand by the term elect? Elect means chosen, or set apart—taken by preference from amongst others. Then it is a portion of the family of God who are chosen to accomplish some special work; this is generally understood. We presume there will not be much question as to the right of God to choose such from among His children. He certainly has that right, although history tells us that the world have always had a decided objection to His doing so. They have preferred to elect their own teachers, and to pay them very handsomely for pretending to act in His name, and to perform religion to their satisfaction, in order to quiet their consciences by the false doctrines they were hired to teach. This mode of procedure has been exceedingly popular, and any one who doubted it very unpopular. There is one thing certain, the elect have always been dreadfully unpopular, and, as a general thing, have had to suffer with the loss of their lives, for the populace, led on by their false teachers, whose craft being in danger have denounced the elect, until they have lashed the mob into such a fury that they have murdered the Saints—shed the blood of innocence—by which the blind and blind leaders of the blind both fell into the ditch, as the Savior has graphically represented it, and have lost all hope of eternal life, for "a murderer hath not eternal life abiding in him"—a shocking fate for both priests and people who were under the bondage of Satan when they thought they were serving God by slaying His elect.

The Holy Ghost said through Isaiah when speaking of Christ: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." This was uttered about seven hundred years before Christ was born. There was a time when He was elected. It may be asked when was it? We answer, before the foundations of the earth were laid. He is called "the Lamb slain from the foundation of the world." He was appointed to be the heir of all things, because He is "the faithful and true witness, the beginning of the creation of God" (Rev. iii, 14), and God elected Him to this high calling in His first estate.

The word of the Lord through Isaiah also referred to another person who

was elected to a very prominent position in the world's history; he was known as John the Baptist, of whom it was said: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make strait in the desert a highway for our God." He was the forerunner of Jesus Christ, and doubtless elected at the same time, chosen out of the sons of God in the councils of heaven to accomplish this purpose of the Almighty. On this principle Jeremiah was sanctified and ordained to be a prophet unto the nations. When the Lord called Cyrus—and it was over a hundred years before Cyrus was born—He told him that "For Jacob my servant's sake, and *Israel mine elect*, I have even called thee by thy name." Israel are the descendants of Jacob through the twelve tribes, the descendants of his twelve sons through Jacob's four wives. God changed Jacob's name from Jacob to Israel. The Lord said: "Thy name shall be called no more Jacob, but Israel: for as a prince thou hast power with God and with men, and hast prevailed." The name of Jacob has been interpreted "he taketh hold of the heel, or followeth after," referring to his birth as a twin; but Israel is interpreted "God fighteth," rather significant when we consider what a valiant fighting people the Israelites were, and the work they have yet to accomplish. Now "known unto God are all his works from the beginning of the world." All things being first created spiritually had an existence before this world was pronounced "very good," and fit for the habitation of man. God is a God of justice and of eminent wisdom, and those "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, and that he might be the firstborn among many brethren." This evidently points to the beginning, and it is not very likely that He predetermined or fore-ordained any of His children to any future honor or purpose without some essential cause. Christ said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but would raise it up again at the last day." Here Christ gives the reason why the elect come unto Him—they were given Him of the Father. His apostles understood this principle as well as others of His disciples, that they were of the elect, and were exhorted to make their calling and election sure by being valiant for the testimony of Jesus, and loving not their lives unto death; for they were not of the world, they had come out of the world because God had drawn them into His fold. "No man can come unto me," said the Savior, "except the Father which hath sent me draw him." There must be some reason why such an one should be drawn, for God is no respecter of persons. The Prophet Alma throws a great deal of light upon this subject in the thirteenth chapter of his book (Book of Mormon, page 272):

"My brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained: being

called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such."

Compare this with the Book of Abraham, in the Pearl of Great Price, page 41:

"Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood amongst those who were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born."

By this we can understand how Jeremiah was sanctified and ordained to be a prophet unto the nations before he was born; he was one of the elect, "being called and prepared from the foundation of the world, according to the foreknowledge of God," who elected him and others to perform His mighty purposes and secure unto themselves an everlasting priesthood. The Lord has declared, "But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." This seed are the elect of God, in whom all nations of the earth are to be blessed. Israel has been scattered throughout the world, but they are the elect of God. Thousands and tens of thousands of them have perished—had an untimely death—because they would not "worship the beast."

There is another class that were in the beginning that are referred to in the Scriptures, the very opposite to the elect, and who would compose worshippers—religionists. "And all they that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii, 8). In the eighteenth chapter of the Revelations the language is plainer. In the eighth verse it is written: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." Here are two distinct classes of intelligences—one whose names are written in the Lamb's Book of Life, and another who are not.

The Latter-day Saints who are taught of God enjoy the fellowship of the Holy Ghost, and these things are plain to them; but the world by wisdom know them not, they deny the principle by which they are understood—revelation. It is curious to read the peculiar ideas men have when they read the Bible; they do not seem to know the difference between the references made to the body sleeping in the dust and the spirit that returns to God who gave it. The prophets frequently refer to the body in the grave, and the impossibility of that doing anything more of itself. The body and spirit are the soul of man. The spirit was with God in the beginning—was an active, living agency—an intelligence. It was this that God referred to when He spoke to Job, and asked him where he was when He laid the foundations of the earth—when the morning stars sang together, and all the sons of God shouted for joy. Job was one of the elect—he knew that the Redeemer lived, for he said: "I *know* that my Redeemer *liveth*, and that he shall stand at the latter-day upon the earth," and though worms should destroy his body, yet in his

flesh he should see God—he would see Him in the resurrection. Job understood all these things, but his comforters(?) did not, although their words are as often quoted from the popular pulpits as Job's, simply because the preachers know no better. The elect are those who hear the word of God and do it. They seem to have a natural understanding of truth, as Christ said: "My sheep hear my voice, and I know them, and they follow me." "My Father which gave them me is greater than all." When were they given Him? When their names were enrolled in the Lamb's book of life.

Had it not been for new revelation, we would have been dependent upon the logic(?) of man and his curious interpretations of the Scripture concerning election. But God has revealed that His elect hear his voice and harden not their hearts, but come unto Him. Joseph Smith was one of the elect to usher in the Gospel in the dispensation of the fullness of times, and the world cannot prove it otherwise. He was a true prophet, seer and revelator, but the Gentiles did not want him, and were very glad when he was murdered; but they only killed the body, the spirit still lives, and is not sleeping with his body, but separated from it in death; his body sleeps in the ground, if such an expression can be used, but his spirit lives, and he has the priesthood that was conferred upon him, and is a prophet, revelator and seer, and a preacher of righteousness in the spirit world—following our Savior in paradise as he did on earth.

The Scriptures are full of evidences as to the existence of the spirit before and after death, and its capabilities of enjoyment and suffering. All will find this out when they come to it. The world need not trouble about the Latter-day Saints—they are the elect of God and have His authority. This is the reason the world is at enmity with them—they are the chosen of God—they have not elected themselves, but they are called of God. They are not educated in colleges nor trained in seminaries of learning to preach the Gospel, but they are taught of God, and have a living testimony which in all meekness they bear to the world, not in the wisdom and logic of the world, but with stammering tongues. Nevertheless they have the truth and the word of the Lord to the people, and the elect hear and obey the Gospel, by which they likewise are put in possession of this choice knowledge by revelation from God, and are interested in making their calling and election sure, for they loved God from the beginning.

ABSTRACT OF CORRESPONDENCE.

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By letter from President F. S. Bramwell, we learn that a very bitter feeling is manifest by the people of Sheffield towards the message the Elders have to deliver, but still the brethren are doing all they can to spread the truth. Brother Bramwell says:—"We have distributed between three and four hundred tracts in a new locality, where, to the recollection of the oldest resident, the voice of a "Mormon" elder has not been heard for some thirty years. Our intention is to grant unto them the glorious privilege, as soon as the weather will permit of out-door meetings. At present we are trying to instil into the minds of the Saints the necessity of unity, of the strict

obligation of living up to the requirements of our most Holy religion. Thus we are seeking to effect an entire reformation throughout the Conference. Recently we partially completed the organization of a new branch of the Church at Pilley, where the Saints have very kindly purchased a bed for the comfort of the Elders. A good spirit is manifest, and a general feeling of inquiry is displayed by the inhabitants of this district. We have been ably assisted by the local priesthood in tracting various villages under the supervision of President Charles Parkin, of the Sheffield Branch, to whom there is much credit due for his strenuous and untiring efforts in facilitating the spread of the Gospel. Shortly we anticipate baptizing twelve or fifteen persons who have been waiting some time for a place where we could administer this essential ordinance; and the baths are the only available means, but at present are minus the water. The prospects for a few of the Saints emigrating this season are very bright, and, taking the Conference as a whole, we feel justified in asserting that it is in a moderately prosperous condition. The health of the brethren has been somewhat impaired, but we are grateful to our Heavenly Father that it is now improved, and we are laboring harmoniously for the advancement of eternal truth.

CORRESPONDENCE.

London, March 28, 1887.

President George Teasdale,

Dear Brother,—A conjoined meeting of the Mutual Improvement Associations of the London Branches of the Church was held at the North London Hall, 42, Penton-street, on Sunday, March 27, 1887.

The following Elders from Utah were present:—E. Davis, President of the London Conference; Bishop J. D. Smith; and J. H. Kelson, M. B. Shipp, C. J. Thomas, and D. H. Morris, Traveling Elders.

Elder Thomas has organized and trained a Union Choir for the purpose of improving the singing at our Conference and other meetings. The choir was present, and their singing at the opening and closing of the exercises was a pleasing and enlivening adjunct to the proceedings.

The following programme was presented:—

Sister Amy Edgley, a recitation—"The Pitman's Child."

President Thomas Cornell, a bible sketch—"The Shipwreck of the Apostle Paul." Acts 27th chapter.

Sisters M. Wallace and A. Edgley, a duet—"Brothers, while the battle rages."

A. Robins, a speech, in which he succeeded in showing that there are good qualities in objects whose exterior might be very lowly and unattractive.

Sisters S. and F. Pierce and A. Ellis, a trio—"Bringing pretty blossoms to strew on Mother's Grave."

Brother Willie Young, a recitation—"Soulless Prayers."

Brother H. Spillman, a sacred song—"O hear my cry; be gracious now to me!"

Sister M. Scoles, a recitation—"King Robert, of Sicily," a lengthy poem of surpassing beauty, and rendered doubly effective by Sister Scoles' impressive and charming style of delivery.

Brother Willie Clark, a sacred song—"Father, will you pray with me to-night?"

Bishop J. D. Smith, late President of the Irish Mission, gave an interesting recital of his labors in Belfast, especially among the youth and children of the Saints, in their Sunday School. A labor in which he had felt much pleasure and satisfaction.

He was followed by Elder Shipp, who spoke encouraging words to the young people present.

President Davis, in his fatherly manner, exhorted the young brethren and sisters to be diligent in seeking after useful knowledge, in order that they might be qualified for positions of honor and usefulness in the Kingdom of our God.

Elder Kelson, chairman of the meeting, expressed his satisfaction with the proceedings, and hoped that all would be benefited by the lessons imparted by the exercises, and give heed to the counsels of their brethren.

The meeting occupied two hours, and was attended by a good and appreciative audience.

ALICE JENNINGS, Secretary.

MINUTES OF THE NOTTINGHAM CONFERENCE,

HELD AT THE LATTER-DAY SAINTS' MEETING HOUSE, ST. ANNS ST., NOTTINGHAM, SUNDAY, APRIL 3, 1887.

THE following Elders were present from Utah: Apostle George Teasdale, President of the European Mission; Elder H. Walsh, President of, and L. Naylor, J. Graham, W. W. Bronson, G. G. Hales, J. S. Wells, D. P. Callister, S. Bradford and E. H. Williams, Traveling Elders in the Nottingham Conference.

Meeting opened at 10-30 a.m. Prayer by Elder L. Naylor.

The Branch Presidents gave reports of their various Branches, and in the case of the absence of the Presidents, the Traveling Elders reported the District or Branch.

There had been quite a few baptized, and a general enquiry was taking place among the people. Most of the Branches had Female Relief Societies, Sunday Schools and Young Men's Mutual Improvement Associations, which, on the whole, were well attended.

Elder J. S. Wells reported the Lincolnshire District, and said it was scattered and covered a large tract of country. The Saints were in a good condition, and trying to do all they could for the work of the Lord.

The remainder of the morning was occupied by President Teasdale, who exhorted the Saints to be frugal and economical with their means and to do all they could to gather out of these lands.

Benediction by Elder W. W. Bronson.

2.30 p.m.

Singing. Prayer by Elder D. P. Callister.

The Sacrament was administered by Elders C. Naylor and J. Graham.

President Walsh then read the financial and statistical reports. The latter showed the Conference to consist as follows:—High Priests, 1; Seventies, 7: Elders, 46; Priests, 18; Teachers, 19; Deacons, 16; Members, 344; Officers and Members, 451. Baptized, 55.

The general and local authorities were unanimously sustained by the vote of the meeting.

Elders Hales, Bradford, Williams, and Naylor occupied the time bearing testimony and teaching the principles of the Gospel.

Prayer by Elder E. H. Williams.

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6 p.m.

Singing. Prayer by J. S. Wells.

Elders Callister, Wells, and Graham bore their testimony to the truth of the Gospel, and its restoration in these days.

The Hucknall choir sang the hymn on page 15.

The remainder of the evening was occupied by President Teasdale, who gave some practical advice to the Saints, and also spoke upon the gathering. He said it should not be by flight or confusion, and no one has a right to leave these shores in debt, and those doing so would likely bring reproach upon the work.

President Walsh then made a few closing remarks, and the conference closed.

The weather was very favorable, and the meetings were well attended both by Saints and strangers.

The next day the Elders met in council, where they gave a report of their labors for the last six months. President Walsh also gave a general report of the conference, said it had never been in a better condition than at the present time. The brethren were then assigned to their various fields of labor.

Meeting closed with prayer by President Teasdale.

Henry Walsh, President,
John Wells, Clerk.

HISTORICAL ITEMS.

THE COMMENCEMENT OF THE MARVELOUS WORK AND WONDER.

Utah Journal, March 23rd, 1887

EDITOR JOURNAL.—Before David Whitmer became identified with the Latter-day Saints, on the 1st of June, 1829, he received a letter from the prophet Joseph Smith, asking him to come down to Palmyra with a team and bring him up to father Whitmer's to translate the Book of Mormon. He was three nights on the journey from Senaca Lake, N.Y., putting up at an inn each night. Soon after his arrival at Palmyra the prophet looked in the seer-stone and told the names of the three inns and proprietors. Oliver Cowdery made a note of them as David Whitmer had forgotten the names, but he said on their return that they found all of the names of inns and proprietors correct. This David Whitmer said strengthened his faith in the prophet, and soon after his return home he was baptized in Seneca lake. He believes that he was baptized in the middle of June, and ordained the 3rd elder in the Church on the last of June, 1826. While on their journey from Palmyra, Mr. Whitmer relates a very interesting account of an aged appearing gentleman on foot with a knapsack who came alongside of their wagon saying it is very warm, at the same time wiping his face. Mr. David asked him to take a ride. "Oh, no," said he, "I am only going over to Cumorah," alluding to the hill Cumorah where the plates were shown to the prophet by the angel Moroni. Their mysterious visitor all of a sudden disappeared, and the country all around them was open. They very much marveled regarding the matter, insomuch as to ask Joseph, the prophet, to inquire of the Lord concerning their stranger. David said he looked around, for the prophet was riding behind sitting in the bed on some hay, and the prophet's face was nearly white and looked beautiful, his countenance fairly shone when he said that was one of the Nephites with the plates in the knapsack.

After their arrival at Father Whitmers, David said that he had seen the same person, and subsequently his mother had the pleasure of seeing the distinguished Nephite, who showed her the plates while turning over the golden leaves. On relating the circumstance she said that this was a portion of the plates fastened together, and these were those which were revealed, and not yet translated, but are to be after a time, and doubtless will reveal much useful knowledge when we are prepared to receive it. This is the only woman that I know of who was so favored as to behold those sacred writings, and I fully believe that this privilege was granted her as a special favor because of her kindness to the propbet of God, Joseph Smith. These incidents were so very interesting to me, I feel as though they were of great value and will be appreciated by your readers, and I take pleasure in reporting them to my friends and brethren.

After our very pleasant interview, Mr. Whitmer brought out the MS. copy of the Book of Mormon, claiming that this is the original copy from which the Book of Mormon was printed. Quite a number of pages of foolscap copy are sewn together with yarn varying in color, some portions with white yarn, others with gray, and dark, &c. He said yarn was

plentiful and thread scarce with them at that time. It is finely written, and Mr. Whitmer is very careful of it, and said that when the hurricane damaged his house, papers, etc., those were not harmed in the least, and while others of his papers fade and are damaged these remain intact. There are various opinions regarding several copies as to which is the original. With me it makes very little difference as we have the reality in the book itself. Uncle David says he came into possession of it from Oliver Cowdery and he proved the copy as it was printed. Some of the copy is cut carefully in takes. One copy was placed in the corner stone of the Nauvoo House by the prophet Joseph Smith, since which it has been taken out somewhat decayed, and is at this time in Utah. We also viewed a copy of the characters that were copied from the plates and presented to Professor Anthon, of New York. This is also claimed to be the identical copy that Martin Harris presented. There are seven lines of them from left to right and in great variety, dots, dashes, figures, and symbols. There is something remarkable about a prophecy of Isaiah being fulfilled in Martin Harris presenting those characters to the learned professor. See 29th chapter of Isaiah, 11-14. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, [Professor Anthon] saying read this I pray thee." Those characters truly are the words of the book and they were delivered to the learned professor who pronounced them true Egyptian characters, and gave Mr. Harris a certificate to that effect and he put it in his pocket. Mr. Anthon asked Mr. Harris to bring the plates to him, to which he answered he could not as they were sealed. Then said Mr. Anthon, "I cannot read a sealed book," fulfilling the words of Isaiah exactly, as quoted above. When Mr. Harris told him that they were delivered to the young man by an angel, Mr. Anthon called for the certificate and tore it up, saying, there were no angels in our enlightened day. Now for the next verse of the 29th chapter of Isaiah, 12th verse, "And the book [not words, as to Mr. Anthon] is delivered to him that is not learned [Joseph Smith] saying, Read this, I pray thee: and he saith, "I am not learned." Who can doubt but the prophet saw the whole proceeding just as it took place; for the angel delivered the book of plates to the young man, and the words (characters) were sent to the learned professor. In the remaining portion of the chapter it says: "The people drew near the Lord with their mouth and honored him with their lips, but their fear towards God was taught by the precepts of men. Therefore, saith the Lord, I will proceed to do a marvelous work and a wonder. The wisdom of their wise men shall perish, etc." I will treat of the translation and other two witnesses hereafter, and see how the Lord had provided for the young man to carry out this marvelous work and a wonder. E. S. FLINT, Michigan, March, 15, 1887.

A NEW JEWISH MOVEMENT.—A new Jewish sect, calling themselves the New and Latter House of David, recently established their headquarters at Cheatham Hill, London, where they are building an immense temple, which is to cost $250,000. The object is to provide a place where "the remnant" of the people of Israel—the 144,000 spoken of in the book of Revelations—may gather together. About $80,000 has been expended in building operations, and the expenditure is at the rate of $50,000 or $75,000 a year. The founder was a Hebrew of the name of Jesreel, and one of the principal doctrines of the sect is that the members are to be saved from death, the body to be preserved alive, ultimately cleansed from blood by which it is now polluted, and, without natural decay, to pass into the enjoyment of the first resurrection, which is to last a thousand years. Unfortunately, Jesreel, the author of the "Flying Roll," in which the doctrines of the sect were propounded, has died, and this has had a disturbing influence upon the society. A demand was made that the immortality-of-the-body doctrine be abandoned. But Mrs. Jesreel, who since her husband's death has assumed autocratic powers, has unceremoniously "cut off" the troubling ones, declaring them to be no longer "pillars of the church."